ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

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Finding Our Way in the Dark

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Woman's Status in Protestant Churches

"IS SHE TO BE FOREVER A SORT OF HOLY COOK?"

GRACE NIES FLETCHER

"We raise the cash and the men spend it!" a disgruntled member of the Ladies' Aid said in my hearing recently. "Who bought the paint for the vestry? We women did, with pies, perspiration, and church suppers. But the trustees could sell the roof over our heads, if they wanted to, and not a woman on the board of trustees to stop 'em from doing it!"

"Taxation without representation," another woman called it. Of course, this state of affairs is not true in many individual churches and in some denominations. But in most Protestant churches, women are not given equal representation with men either on the governing boards or on boards of trustees holding property. Or, if they are given equality in theory, as a matter of actual practise, men and not women control and enunciate the important decisions of the church. Men hold our best pulpits almost without exception.

In our own Methodist Church, for example, women may be ordained "local elders." That is, they may preach, administer the Lord's Supper, marry, bury, baptize—but they may not belong to the Annual Conference. Thus they have no claim to a pastorate. Our women are perfectly free to get "all educated up" for the ministry, but have no place to go. Usually they end up by being directors of religious education, teachers, or a matron in a home for aged male ministers.

To find out how women themselves feel about this curious state of affairs, the Federal Council of Churches sent out over 5000 questionnaires to women in ten denominations. The answers have been tabulated in an amazing pamphlet, entitled "Woman's Status in Protestant Churches," which I wish to discuss briefly, here.

"There are probably more restrictions —legal or traditional—attaching to women in the Christian church than in any other field in this country," comments the Federal Council report. "And this in spite of the fact that Christianity has been influential in raising the status of women in many backward countries. . . ." The idea seems to be, "Let's raise 'em, but not too far." We have a woman in the President's cabinet for the United States, and a woman federal judge in the Circuit Court of Appeals; but has anyone even whispered, so far, about a woman bishop?

Both church law and ironclad tradition trumpet, "Nay. Nay."

Just what is the situation, legally?

The Friends are the only Protestant church where men and women are on an absolutely equal basis, both legally and as a matter of practise, according to the report.

Only eight denominations among the twenty-four in the Federal Council of Churches ordain women on an equal basis with men. You may count our own Methodist Church among these if you call it "equal" to be kept on a supply list and to thank heaven, fasting, for the crumb of a small rural or missionary church tossed to you occasionally. The former Methodist Protestant Church ordained women fully, and a few of their women pastors were members of the Conference, but now, of course, these come under the ruling of the larger united Methodist Church where women are prophets without a pulpit.

Seventeen of the twenty-four denominations admit women to their highest national assemblies. The Federal Council comments that "at the first General Conference of The Methodist Church in 1940, seventy-five, or about 22 per cent of the lay delegates, were women." This representation was about equally divided between the former Methodist Episcopal Church and the former Methodist Episcopal Church, South.

In the Congregational-Christian Church, half of the delegates from the state conferences to the General Council *must* be women. "It must be said, however," remarks the Federal Council report, "that the proportion of women on the committees of the General Council is small." So, while it is true that in these seventeen denominations women may be members, usually they are not. At least, the number of women in the membership of the local church as compared with the number of women wielding power in the national assemblies is glaringly disproportionate.

And too often, even when women are drawn into conference, they are supposed to have sense enough to be seen and not heard. Cooperation is asked in the spirit of the well-known toast, "To our mothers-in-law! God bless them—but we don't insist upon it." If you think this exaggerated, listen to the report by an Episcopalian in one of the Federal Council questionnaires,

"A joint session of an Episcopal diocesan convention and woman's auxiliary was devoted to a discussion of the proposed revision of the canon on marriage and divorce. But *no women were asked to speak* (the italics are mine!) and no reference was made to the report of the committee of the National Woman's Auxiliary on the subject until a leading member of the auxiliary insisted that at least a digest of the findings should be read." Well. . . . One would think that divorce was one subject upon which the church woman might speak with at least as much authority as a male pillar of the church.

So much for that. But, as the pamphlet points out, this traditional muzzling of women is far more important than any church law printed in a discipline. The *spirit of cooperation* between men and women is far more potent than any ruling on the subject. "Given a genuine spirit of cooperation, there may be more real working together and unity of program in a church in which women cannot sit on any governing board than there is in one in which women can, but do not, share in the work. . . ."

A feeling that women are not fitted for places of authority may be with some people a matter of deep-rooted principle, as was the case when women were struggling for the right to vote in this country. Or it may be only another name for pig-headedness. As when one farmer said flatly of an exceptionally able woman candidate for pastor of his church, "I'd ruther have a man that wa'n't so good."

Why?

Human reasons. And the more real for that. Many men feel that the governing bodies of the church are the last great stronghold of men. That if women are given more authority, the relatively small percentage of men will melt away entirely from the pews and make the church into a nunnery-kindergarten. There is some truth in this contention that competent men must have a job in the church which is worth while, to hold them.

But what about the competent woman? Is she to be forever a sort of

(Continued on page 1226)

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Religion for Heroes

CHRISTIANITY UNITES THE RED BLOOD OF SACRIFICE WITH THE WHITE RADIANCE OF JOY

PAUL E. JOHNSON

Religion is under fire. Christianity is attacked from the ight and the left. From the left come radical revolts such is the Russian drive against religion as an opiate, the Oriental uprising against Christianity as the tool of impe-ialism, the Spanish and Mexican outbursts against the hurch as allied with the powers of autocracy and aris-ocracy. From this flank also come the labor jeers at hurches as rich men's clubs, and gibes at the satisfactions f religion as substitutes for direct action.

From the right come conservative and reactionary corns and suppressions. Mussolini and Franco bring lip-ervice to the church, claiming the honor of defending ier against profane enemies, but slyly manipulating the hurch for political advantage while ignoring her teach-ngs. Hitler and his followers gag church leaders who dare o criticize his right to control the souls and bodies of nen, and offer by way of convenient contrast the ancient Teutonic gods of blood and battle in revival of paganism o bring dubious divine authenticity to ruthless cruelty nd human sacrifice. The Japanese military leaders choose Christian schools and hospitals as targets for bombs and lestruction, for no apparent military advantage but evi-lently for the speediest extermination of a rival power ver the allegiance of mortals. Capitalists pay preachers nd call the tune, suavely guiding Christian teachings into afe, innocuous platitudes, ousting prophetic leaders and urging the fearless ones who resist and refuse to trim heir message.

Why is religion in this dangerous position between ross-fires? Religion is radical. It goes to the root of evils opular with human desires and calls for repentance, a hange of heart and life purpose. It is revolutionary, revers-ng standards of value, placing personality above property; psetting established traditions and privileges, putting jus-ce above power and determining to transform unjust ocial orders. It is non-violent, pacific, patient growth from vithin; a kingdom not of violence but of yeast and new fe, creative, constructive, redemptive of our very nature rom the deepest longings to the farther consequences of our deeds. But religionists are typically conservative. Religious people are often hyphenated, half-hearted followers afar off, with divided allegiance and limping, uncertain loyalties. A majority of Christians are semi-pagan, diluted and diffused, vague and confused about principles and responsibilities; so religion remains a feeble and deficient minority of life. Its pure motives are clouded by murky desires of greed, selfishness, and pleasure.

In the face of modern entanglements of religion with these secular interests and forces, there are many who declare that Christianity has failed. Dean Inge in the distress of these circumstances replies: "Christianity has not failed, it has never been tried. Christianity is a religion for heroes, and we are just ordinary folk who want to be left alone to our comforts." Christianity is an heroic religion as taught and demonstrated by Jesus, but He is denied and betrayed by many Peters and Judases, His program is confused with worldly power and position by many sons of thunder, Constantines and Czars. The insidious germ of a compromise, the subtle temptation to postpone sacrifice and the parting of the ways, the secret hope to be Christian without surrendering the honors and preferments of the world frustrate the achievement of Christian heroism. To know the noble ideals and see the mediocre practise is one of the tragic paradoxes of history. If failure is indicated, shall we blame the religion or the recreant followers? If heroism is called for, where may it be found or what cause better merits it?

Who are the heroes in our time? Shall we turn to the rulers and conquerors, the men on horseback whose power to ride over the wills of others rests upon the threat of destruction? But tyrants are cowards, like bullies bluffing their way to power by intimidating the weak. Conquerors are brutal for fear of revolt; they kill, loot, burn, and plow under all potential enemies to flee the dangers they do not dare to face. Dictators are afraid to let the people vote or speak or think.

Another candidate for hero-worship is the rugged individualist. It is customary to acclaim the success of the

self-made man who starts as a poor boy and, clutching his own bootstraps, elbows and shoulders his way to the top over the backs of the less fortunate. But the stalwart figure who cherishes his own independence and is self-sufficient to defend his rights and have his own way is apt to be unmindful of the rights of others and unwilling to permit them to have their way whenever it may cross the path of his unyielding purpose. The individualist fails at the point of his social responsibilities.

The heroic life will stand out in sharp contrast to these false claims to greatness. Whenever we approach the true meaning of heroism we find ourselves moving along the straight and unerring axis of the religion of Jesus. To all who earnestly desire this adventure, Christianity offers an heroic challenge. Christianity is a way of eternal faithfulness. Faith is stronger than fear; by personal experiment, one can demonstrate that when life is full of faith there is no room for fear. With faith, one may achieve what is impossible to those who do not believe. Faithfulness means faith plus loyalty to the object of one's faith. It represents a vision that sees farther, a purpose that goes farther than ordinary careless living. True to the highest ideals, this purpose will choose the hard right rather than the easy wrong. Unfaltering faithfulness is bound to result in the enlarging consequences of victorious living. A faithful person is actually irresistible; he may be beaten again and again, but he will never be ultimately defeated. What can withstand a Man on a cross who says, "Be of good cheer; I have overcome the world"? Katherine Mansfield, brilliant young English author stricken with tuberculosis, learned: "Everything in life that we really accept undergoes a change. So suffering must become love. I must put my agony into something and change it. It is to lose oneself more utterly, to love more deeply; to feel oneself part of life. O Life, accept me, make me worthy, teach me."

Christianity is a way of joyous sacrifice. It is natural to seek joy without sacrifice or to endure sacrifice without joy. But the genius of this religion is to unite the red blood of sacrifice with the white radiance of joy, by seeing the purpose of sacrifice. When suffering is imposed by necessity as an unwelcome intruder, it will be either resented or sullenly endured; but when one freely chooses to suffer vicariously for others, sacrifice takes on a glorious meaning, and we delight to deny ourselves for the love and the worth of others.

Christianity is a way of divine love. This love is a comradeship that outlives and outdies all association for convenience or private advantage. It is an inclusive love, deeper than blood ties and wider than narrow loyalties, coextensive with the whole family of God as joined together in mutual affection and responsibility as children of one Father. It is a creative love that sees the best in others and encourages it, that comes not to destroy but to fulfil, that redeems from despair and futility, that makes life new in the contagious power of appreciation for and devotion to the infinite worth of personality. It is forgiving love, turning the other cheek, returning good for evil, blessing persecutors and praying for the welfare of enemies. It is giving love that knows the blessedness of giving more than receiving, that is purposely generous without measure, that is eager to share every good thing and never wearies of kindness and helpful service to all within reach of its influence. So far does this love exceed the average level of mortal living that, wherever it is manifest and by whatever religion it may be approached, men have called it divine.

Are we able to measure up to the stern demand of Christian heroism along the pathways of eternal faithfulness, joyous sacrifice, and divine love? Is this religion o Jesus with its counsels of perfection beyond our reach a ordinary, weak, faltering mortals? At the beginning of th pilgrimage it is. But Christianity takes us where we ar and leads us to what we aspire to be. Jesus called ordinar common folk, men who were fearful, selfish, sinnin quarreling, ambitious, traitorous, and somehow mad them into heroic leaders and eager martyrs. Not what w are but what we are becoming, not how we failed but ho we can achieve, counts most.

A STRAIGHT LOOK AT JAPAN

TSHUI TAMMERBAUM

Today the administration of the government in Japa and its dependencies is in the control of the militar (army), directed, we fear, by German influence fro Tokyo. This government has eradicated all representativ government, stifled all free thought, and completel throttled the public press. Appointments of all civil officer as well as their public functions, must have the approval o the military.

Japan, in the very nature of the case, does not and ca not have a single dictator, but in reality has a militar dictating oligarchy which is as absolute and ruthless in i scope of operation as totalitarianism as that is represente by Hitler in Europe. Any activity in state, industry, pol tics, education, or religion, or in the individual or collectiv life of the nation, contrary to or subversive of the interes of the régime is ruthlessly suppressed.

Three years and a half of a most expensive and exhau tive war with China, in which Japan now finds hers stalemated, has reduced Japan to the point of exhaustio in men and materials. This war of attrition has resulted i the curtailment of the real necessities of life, so that a sy tem of rationing of food has long been in force. Food su plies, such as rice, flour, sugar, milk, and butter, are di ficult to secure, and in some localities cannot be got a any price. Moreover, the common medical supplies, such a quinine, iodine, alcohol, cod-liver oil, and aspirin, are n on the market, and are almost impossible to secure. Chea substitutes have taken their places at the present tim Japan and Korea in particular are not fit places in whic to live, especially for women and children, not to say an thing of the stronger sex.

There is, we fear, a determined effort not only to exp from the Japanese Empire all foreign business interests an missionary activity but to secure the valuable propert of those interests. Should that effort be successful, th State Department ought to confiscate the property hel by alien Japanese in the United States. There could be n more effective measure than that to prove to the Japane Government that America was finished with an appeas ment policy.

Now that American nationals are being evacuated fro Japan and her dependencies, the State Department shoul urgently request the evacuation from the United States o all alien Japanese, and particularly all Buddhist priest who are in reality ardent national propagandists. Such measure at this time would be most opportune, and woul very emphatically clarify to Japan America's position wit regard to the present situation in the Far East.

The Korean Christians, who form a large and mo influential body in Chosen, are, and will remain, loyal an dependable, no matter what the processes of nationaliz tion require them to execute under the so-called "Ne Order in East Asia," which some writers have captione the "Great Disorder in the Far East."

The Revival of Congregational Singing

R. P. MARSHALL

Part Two

These words will be read by trained musicians. To ıem, I would say this additional thing: Before you blame ıe congregation for its poor following, make sure that ou, as organist, pianist, or choir-leader, are giving them ood leading. Here are some specific helps:

1. If you are selecting hymns, use especial care to pick ut familiar ones, especially for the opening and closing umbers. New hymns should be learned frequently, but will entirely spoil the atmosphere of the service if they re introduced at the beginning of the service or put at the limactic point, which, for most churches, is at the close.

2. Even familiar songs may be used at an inappropriate me. Study carefully the relation of different hymns to ıe different parts of the service.

3. It is hardly necessary to warn against using worn-out nd hackneyed hymns at every service. Every minister has is favorites and will, if not checked by his choir-leader, ccasionally be guilty of riding a good horse to death.

4. But here is a chance to do the unusual. After a hymn as become slick with use, it is possible to give it new life nd meaning by varying the mode of singing. Ask the ıinister to tell the story of the hymn, then have a soloist ing one stanza, the choir a stanza, and the congregation nother. This can be done with all dignity, and it will ring out hidden beauties that have gone unnoticed.

5. Do not play the introduction faster than you wish the ıymn to be sung. Play in the tempo that you wish to naintain. In connection with this point, remember that is futile to attempt radical changes in tempo with a con-gregation. You may judiciously attempt a little modifi-ation of volume, but very little. Assuredly, no crashing ortissimos or breathless pianissimos.

6. Above all, watch for the accents. Time is the most nportant of all considerations when dealing with the rowd. Do not confuse time and tempo; they are not the ame. Time is distinguished by accents, or beats; tempo elates to the rate of movement. We may have fast or slow empo, but not fast or slow time.

Here is the crux of the matter, after all. Strange to say, ood musicians are not always certain about time. Almost ll choirs will change six-eight to three-four, not realizing hat thereby they have destroyed the very pattern that the omposer demanded.

Some time ago, we discussed the problem of directing ifferent time patterns. We took up a familiar hymn, Take time to be holy." One of the class played it through. Vithout looking at the book, the students were asked, What time is this song?" One answered, "Three-four"; nother said, "Six-eight," and a third said, "It seems to be ıixed."

I answered that, as it was played then, it *was* mixed up. The pianist had played the first two measures in six-eight nd the next two in three-four. The effect had been some-hing like this:

Take time-to-be/ *holy;*/ *think*/ *oft-of-thy*/ *Lord.*
1 2 3 4 5 6/ 123456/ 123 / 1 2 3/ 123

Vhen we played it over in correct six-eight time, with the ccent where it should be, it seemed a different tune. Yet many of our hymns printed in six-eight are never sung except in three-four.

To the puzzled student who said, "Why, I always thought six-eight was just double three-four!" I managed to reply that this was as misleading in music as it was in fractions—perhaps more so. It will not be necessary to point out here what any student of music should know, that the accent in six-eight time is on the first beat, whereas in three-four there are secondary accents on the second and third.

Here, again, is the stumbling-block of congregational singing—not poor cooperation by the people, but poor singing by the choir. By poor singing I mean poor time, careless accenting, slurred beats. No Negro congregation sings poorly; they have a natural rhythm. But they are not alone in possessing this gift. Enough members of any group are able to keep in time if they are first given the correct pattern. Else how can we explain the fact that we all follow, without difficulty, the singing of a popular song when led by a band or orchestra?

Often I have demonstrated it this way. I have asked my accompanist to play a hymn in the common manner, with no accent, but a steady 1234 "plunk" of the keys. It would seem fairly well done. Some musician might say, "Well, that is exactly what is written in the music. I play it that way, and it is right. I do not believe in adding anything to the music."

I answer, "All right. For the moment I will accept your theory. Then let us apply it to another piece of music. Let us try it on Paderewski's famous 'Minuet in G.'"

The accompanist plays this number in the same wooden manner. Every note is there and the tempo is right. What is wrong?

My musician friend begins to see the light. "Why, she didn't accent the beats, and that ruins it. There was no life at all. The first, second, and third beats were all equally strong."

"Now you've got it," I reply. "Why should you play the great hymns of the church in any different manner from that which you use in playing Paderewski? Surely, if one has accent, the other has also."

Time after time, I have had to answer the criticism that what I ask for in accompaniment is "putting things into the music." The purists will have none of it. But we are not adding a thing; we are merely bringing out what is already there.

Any organist or pianist who will master hymn-playing can lead a congregation into the joyous exercise of worship in song. Do not try to hurry the tempo, but emphasize the beats—overemphasize them, if necessary. Take the tempo that comes easiest, and insist that the choir follow you (if you are the director), but do not venture far from the norm of heavy, swinging rhythm.

Listen to the song "Onward, Christian soldiers." Can you hear their tread? If you can, you will not make the mistake of thinking that this song is either a quick march or a foxtrot—and certainly you will no longer be guity of playing it as if it had no time at all.

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A Philosophy of the Christian Church

For original and creative thinking, few, if any, of the contemporary studies of religion will surpass the volume "What Is Christianity?"* In substance, this book contains the Lyman Beecher Lectures for 1939 at Yale University. The author, Dr. Charles Clayton Morrison, is the well-known editor of *The Christian Century*. The clue, in part, to an understanding of his latest exposition is to be found in the reminder that Dr. Morrison is a minister of the Disciples of Christ, and that the founders of this influential body of Christians—Thomas and Alexander Campbell—held as their primary purpose the hope of unifying Protestantism.

Dr. Morrison begins by asking for and in return giving a definition of Christianity. "It is," he declares, "the revelation of God in history." "History," he adds in his second chapter, "is human society regarded as . . . an onward-going concern." Christianity is the Christian church, "that particular human community whose historical continuum extends as far back as the beginnings of the Hebrew people." This nucleus later became the Church of the Remnant in the persons of Jesus and His disciples, and finally "the Church which is the Body of Christ." To each of these topics Dr. Morrison allots an ample chapter.

The weakness of religion today, he continues, and indeed the plight of civilization itself, is largely due to man's denial of the concept of the Chritian community. Romanism led the way by abandoning its unity in favor of a limited hierarchy which dispensed salvation. Protestantism furthered this tragedy by placing revelation outside the community altogether in a Bible and by making salvation depend on the inner life of the individual. Hence, much that is Protestant moves on no higher level than that of psychology. The remedy for all this is a united church, a fellowship of all men in Christ which has its roots in the objective witness of history.

Opinions respecting this book will vary widely. But its importance cannot be denied, or the fact that its argument is more carefully buttressed by fact than are the majority of discussions relative to the place and mission of the church in the modern world.

*WHAT IS CHRISTIANITY? By Charles Clayton Morrison. Willett, Clark & Company: Chicago, New York. Price, $3.

Telegram from Herbert Hoover

Just as the HERALD was about to go to press on Monday, the editor received a telegram from Herbert Hoover, former President of the United States, which read as follows:

> I am sending this telegram with the feeling that you might be sympathetic with the movement to do what we can to prevent wide-spread starvation in the five small democracies. The national committee we have formed already embraces over a hundred national leaders from every group. Its stated purpose is:
>
> To raise a voice in behalf of the peoples of Finland, Norway, Holland, Belgium, and Central Poland so that agreements may be made by the German and British governments with a neutral organization
>
> (a) By which their domestic food supplies can be protected from the occupying armies;
>
> (b) By which supplemental supplies can be imported through the German and British blockades and protected;
>
> (c) To secure the efficient operation of such a neutral organization;
>
> To the end that the lives of millions of children, women, and men can be saved from the inevitable famine and pestilence which confront them and that renewed hope may be given to them in the ideals of mankind.

We are sympathetic with Mr. Hoover's appeal and have wired him to that effect.

Authentic

In a world filled with propaganda, it is sometimes difficult even to approximate the truth. Who knows the exact situation, for example, in Germany, in Italy, in Russia, in France, in Great Britain?

The HERALD is fortunate, however, in this issue to be able to give its readers an authentic, though brief, report of conditions in Japan. The article, "A Straight Look at Japan," which appears on page 1208, was written by a person who has long had an intimate first-hand knowledge of Japan and Korea as a resident of that Far Eastern empire. His report reflects the situation as it actually exists, and pictures the Japan of not more than six weeks ago. For obvious reasons we cannot say how this article reached the HERALD editorial office or reveal the real name of its writer, who is personally known to the editor. "Tshui Tammerbaum" is thoroughly reliable both from the standpoint of absolute honesty and from that of ability to observe facts and draw sound conclusions from them.

FINDING OUR WAY IN THE DARK

In the blackness of life's strange midnight hour, how are we to find our way? Unless one stops to reflect—and who can bear to think long on our present woes?—one will scarcely realize how far humanity has been driven into the dark by the events of the last five years. Most of us are familiar with the trials and difficulties that have beset the race since first it emerged upon this earth. Sickness, accident, insanity, loss of property, disgrace of sin, death—all are misfortunes as ancient as the everlasting hills. We have learned to expect such burdens and troubles. But today, not only must we meet these ills common throughout the ages to all mankind and now greatly magnified and intensified, but we must also confront the dreadful suspicion that God has forsaken His world and that life, after all, is essentially meaningless. Who can lay plans in an hour like this? Who can indulge in hope when all is black? Who knows what a day may bring forth? What is to become of the coming generation? Fathers and mothers dare not think what their children's fate will be. The whole situation comes down to a "do or die" fight for faith.

Fortunately, however, we can formulate a practical, day-by-day program that may save us in the end. We venture to suggest very simply a few items in such a working program.

1. Begin every day with prayer and meditation. Take time enough to get your bearings, to discover direction before reading the screaming newspaper headlines with their tale of tragedy and before facing the day's problems. In these quiet moments, major on God. Think about His power, His wisdom, His love, using Bible teachings, the life of Christ, the experiences of good men and women, the lessons of history, and the inspiring thoughts of the world's saints and heroes as the basis for a thorough searching out of the divine character. Why not commune with the Creator, upon whom all things and persons depend for their existence and life?

2. Shut out yesterday with its sins and mistakes, its burdens and its worries. Shut out tomorrow with its anxieties and apprehensions. Live today. Live only in the present. There is much of happiness, much of strength, much of inspiration, much of hope that can be seized out of this isolated twenty-four hours. Even in a war-torn world, in the midst of suffering, it is possible by Christian determination to create an oasis that will give us breathing time and help us to live, and to achieve worth-while ends—yes, and to lend some measure of assistance to our fellow men.

3. Plunge into work. Seek to create something, to express in the pursuit of the task the highest aspirations of mind and soul. Work joyously. Strive for perfection. Let us remember that, other things being equal, the busy life is the happy life—and, it should be added, the productive and the generally helpful life.

4. Next to the idle hand, the empty head tends to fill life with pessimism and distress. When the world seems to be going to pieces around you, it is possible for you to enter another and better world and to spend some hours of refreshment in the presence of good books. You will then come out of the library stronger and more courageous because you have caught a long-range view of history, or have been lifted to the heights by selections of noble prose or majestic poetry. Best of all is biography. What a tonic for tired souls are the lives of great men and women who in their day faced the stress and strain of life and came off "more than conquerors." Read, read for your life!

5. Help someone. Many of our fellow travelers are going through deep waters. Their case is perhaps worse than yours. How little one knows of the inner motives, of the silent sorrows, of the bitter disappointments hidden away in human hearts! In this severe testing time for faith, you may be sure of this at least—that it is right to be kind, to bind up the broken-hearted, to bring hope to those who have been shattered on the wheel of life. In this service one finds new courage and peace.

6. Keep love alive. We live in a network of relationships. We are members of families, we are neighbors, we are citizens, we belong to the human race. We need to keep these connections on a high level of justice, good will, and altruism. In these days when the atmosphere is filled with resentment, bitterness, and hatred, those who would keep the faith must keep love alive. We can do no better than to express love—not a sentimental, romantic love, but a robust, intelligent, forceful, self-sacrificing love.

7. And now, even at the risk of seeming to come to an anticlimax, we propose a very practical recommendation. Much of our pessimism and discouragement comes from tired nerves, from weariness of body as well as of soul. Here is some simple advice. Nineteen centuries ago Jesus said, "Come ye yourselves apart . . . and rest awhile." That is good gospel for today. Eat only good, wholesome food and not too much of it. Drink plenty of water. Get a sufficient amount of sleep. Exercise every day. Man is not an abstract soul or an abstract mind. He is "mind, soul, and body." All these are interrelated. Hence it is of vital importance, not only that we keep our minds clear and keen and our hearts in communion with God, but also that we keep the "temple of the Holy Spirit" in good condition.

Though the road is dark, we can find our way step by step, day by day, if we will, through the blackness into the light.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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WILLIAM G. CHANTER

In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. (Daniel 7:1.)

The visions of the Book of Daniel have been interpreted as predictions of the whole course of history from the time they were written to the still future end of the world. In this view they are to be regarded as guides to the understanding of our own times, and as an indication of the final outcome of present events. There is another view in which they are read as intended to comfort the contemporaries of the writer. He had no idea of predicting the far-off future, but meant rather to reassure his persecuted fellow countrymen of the power of God to redeem them and of His will to do so through the bringing in of His kingdom.

The basic reasons for adopting this second position are set forth in the HERALD for September 11. Here let us notice three characteristics of the kingdom of God which appear in the visions of Daniel—characteristics which are among the elements that give the book a message for us, not as predictions of the outcome of the present world situation but as declarations of eternal truth.

A stone was cut out of the mountain without hands. (Daniel 2:45.)

First, notice the insistence on the more than human origin and power of the coming kingdom which is to overthrow the tyrant empires of the earth. The very life of the universe, the whole might of the cosmic order are concerned with shaping and directing the new order of things. It is a stone cut from the mountain which destroys the heathen kingdoms, a stone not cut with human hands which is the foundation of the eternal realm of God.

There is something appalling in the picture which the prophetic symbolism brings before us. Here is all the grandeur and the pomp that can be created by the pride of men in the full exercise of their gathered powers. One after another the great empires pass before us in procession and all the glory of their achievement is expressed in that one stupendous image. But its feet are clay—in the foundations of every kingdom of human making the pride of power is mingled with the clay of greed and selfishness and cruelty. High above this mighty image towers the mountain—and the mountain side begins to move, slowly at first, then faster, until a great slab of rock detaches itself and the idol of man's making crashes down. It is God's doing, and it is marvelous in our eyes.

Here, then, is Daniel's message for us. The kingdom of God is coming as part of the inevitable and irresistible plan of creation. Right may be on the scaffold, wrong on the throne—but not forever. Behind the shadows God does stand. But not forever—in His own good and long-appointed time the shadows will be parted by the lightning of His coming. Every tyrant is pitting himself against the might of an inexorably righteous universe. The visions of Daniel were never written to tell us how long Hitler's empire was to endure. They were written to assure hard-pressed goodness in every age that the marshaled powers of the whole vast cosmos are on their side, that the stars in their courses fight against the mad arrogance of those who dare flout righteousness.

There came with the clouds of heaven one like unto a son of man. (Daniel 7:13.)

The second thing to be noticed here about the visions of Daniel is that they show us that the coming kingdom of God is also the true kingdom of man. In the vision of the seventh chapter the great world empires again pass in review, each of them a great beast devouring its prey. But when the brute kingdoms pass, and the kingdom of God comes, it is represented not by a beast but by a man.

What can this mean but that the aspirations of mankind after a true humanity are the voice of God calling us to make ready for His kingdom? The partial manhood, the beast to which a man's heart is given but which is still a beast, only the more deadly because it has a man's heart, which ravens like a beast and like a beast tears and destroys with brutal ruthlessness both goodness and beauty—that is the manhood of the kingdoms of this world. It is a manhood with which man, since he was made in God's own image, can never be satisfied. The real manhood to which our hearts aspire in those better moments when we are most truly human—that is the manhood of the kingdom of God, which is the only truly human kingdom, for only in the Father's house can His sons be really at home.

And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. (Daniel 12:3.)

Third, the kingdom of God is a kingdom in which spiritual reality counts for everything and material appearances for nothing. In the kingdoms of this world it is the man who can accumulate a huge pyramid of things who shines. Any man who can "make" a million dollars is an honorable and illustrious personage. He may be a shabby fellow or even worse than that. But he shines. On the other hand, he who gets only wisdom is a mere nobody—the more unalloyed his love of wisdom is, the less likely he is to be noticed, since a man who spends all his time in the pursuit of wisdom seldom advertises himself and never makes money. As to the man whose influence makes for an increase in the number of those who do justly, and love mercy, and walk humbly with their God—of what account are they? Certainly they do not dazzle the citizens of this world's kingdoms with their brilliance.

It is all so strangely different in the real kingdom of God and man. There the law of honor, the way to eminence, is the law of truth. There men stand before God and it is as they reflect the radiant beauty of His holiness that they shine. For in His kingdom there is no distinction save that of real virtue and the only question ever asked is that of the Master to His disciples—"Are ye able?"

Is this simply a repetition of a well-worn platitude? Possibly. But—I wonder whether we are ready for that kind of kingdom.

Everyday Living

THE GREAT BOOK

★

JOSEPH FORT NEWTON

It is very strange, is it not? The Bible is two thousand years old, much of it older, yet it does not go out of date. It is still the greatest book on earth.

Why should one of the oldest of books be the newest? No one would think of reading a book of medicine fifty years old, made obsolete by Pasteur, save as a quaint and curious antique of other days.

Why exalt a book that knows nothing of Europe or America, nothing of any science, nothing about steam, electricity, the gas engine, radium, radio, airplanes, or any of our modern inventions or gadgets?

The reason is not hard to find. Books are of two kinds, books of knowledge and books of power. "Whether there be knowledge, it shall vanish away," the Bible tells us—it has to be revised every year.

Books of information are always on their way to the wastebasket; books of inspiration are freshest when they are oldest. They are like some rare old violin, which remembers all the music it has played.

Why do we read the Gettysburg Address? It adds no item of fact to our store of knowledge. Yet it stirs us like great music, and will make the hearts of men beat faster as long as they love liberty.

Why do we love the 23d Psalm? It is set in the pastoral life of long ago. But it sings of the guiding love of God amid the shadows of life and death; it expresses an immortal prayer—it cannot go out of date.

"In the beginning God" are the first words of the Bible. If we put God at the beginning of marriage, of business, of sorrow, of economics, what a different and deeper thing human life would be!

"Heaven and earth may pass away, but my words will not pass away," said the sweetest Voice ever heard on earth. We may not obey Him, but His words haunt us, heal us, as they did when He lodged with the fishermen by the sea.

Such a book is our meat, our milk, our medicine, our music.

PLIGHT OF BRITISH METHODISTS

Bishop Herbert Welch of New York, chairman of the Methodist Committee for Overseas Relief, has received from Rev. Henry Bett of Birmingham, England, president of the British Methodist Conference, acknowledgment of the gift of $5000 from American Methodists to British Methodists. His letter, delayed for some time by the British censor, gives a vivid summary of the loss the war is entailing upon this one denomination in England.

"I acknowledge with the deepest gratitude your handsome gift of $5000 for Methodist relief in this country," writes Dr. Bett, "and I would ask you to make known to your committee and your people, in the widest way you can, my personal thanks, and the thanks of all Methodists in this land.

"The gift is the more welcome because the need is really very great. About 150 of our churches and halls have been demolished or badly damaged. The cost of rebuilding (when that is possible) will be enormous; and meanwhile, of course, temporary premises must be used, and all sorts of expedients employed. Then our church funds naturally suffer from the conditions of the time, such as darkened streets, air-raid alarms, evacuated populations, and so on. Moreover, many of our people are homeless and must be helped. We decided some time ago to raise a War Emergency Fund of 50,000 pounds, but it will be the merest fraction of what we need. Pray for us, and, if you can, continue to help us."

What's in the Movies

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LILLIAN WHITE

"The Letter"

"The Letter," starring Bette Davis, is a slick, sophisticated parlor murder story, not a mystery because the audience sees the murder. It is excellently acted, except that Bette seems a bit stagy at times. The attorney (James Stephenson, I think) does unusually fine work. Aside from the good acting, the picture is better than the average photography, with a few pretty shots. It is a melodrama and contains considerable suspense over whether Bette Davis, the murderess, will be freed and whether her husband will discover her unfaithfulness. There are a number of very tense moments when one character has to say to another words that are going to be astonishing, terrifying, or heart-breaking. In these situations there is good facial expression, which is very important in moving-picture acting.

The setting is in the Malay states, but let us hope the natives never see it, for the few that appear in the picture are most unpleasant. Unfaithfulness and deception toward a husband are looked upon in this picture as a greater sin than murder. The woman in the case is painted as very black indeed, with not one ray of sympathy for the problems or unhappiness that must have led to and accompanied the sins. The Hays office censorship has added a scene to the Somerset Maugham play to have the crime thoroughly punished. The mental suffering of the play is apparently not considered sufficient.

"Dr. Kildare's Crisis"

The Kildaire serial holds out better than most because of the factual interest in the various diseases that are involved. Their discovery and treatment and the hospital life are interesting. I have not heard any doctors say whether the facts are accurate or not. Epilepsy is the disease in "Dr. Kildare's Crisis." Lew Ayres is good. He is the young doctor, not an actor. On the other hand, Laraine Day's acting is put on like her nurse's uniform.

"Tin Pan Alley"

"Tin Pan Alley" starts out gaily, harking back to sentimental favorites which the middle-aged of today sang in their youth, like "Moonlight and Roses" and "Moonlight Bay." Alice Faye and Betty Grable as a duet of singers and dancers are soft and luscious to look upon, not hard and sophisticated like some leading girls in musical movies. But as the picture goes on, it turns out to be just another piece of war propaganda. It does a more effective job of whitewashing the last World War than did "The Ramparts We Watch," because it is more gay and entertaining. Only the pleasant excitements and humor of the war are shown, none of the tragedies. The army returns as gay and apparently as whole as it departed. The songs together with the action and lines serve equally well as pep talk for a new war as for refurbishing the old.

PERSONS

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Bishop and Mrs. Edgar Blake of Coral Gables, Fla., are in the James Walker Memorial Hospital, Wilmington, N. C., suffering from grave injuries received in an automobile accident that occurred while they were on their way to Atlantic City, N. J., for the meeting of the Council of Bishops. According to reports, Bishop Blake's skull was crushed and his jaw fractured, while Mrs. Blake sustained a broken back. Their host of friends throughout the church will be greatly saddened by this news.

Melville LaMarche, the second son of Rev. Norman LaMarche of the Detroit Conference, has been promoted to the position of chief auditor in one of the departments of the Federal Government at Washington, D. C., with office in the Supreme Court building. Mr. LaMarche has been in government service for many years.

Rev. Ernest A. Miller of Central Methodist Church, Lawrence, is the author of a book, entitled "God's Christmas," scheduled for publication by Fortuny's, New York, on December 23.

A heart attack caused the death, November 29, of James S. Osborne, for twenty-five years superintendent of the Robert Morris Hotel and Wesley Building, 1701 Arch Street, Philadelphia, in which the Board of Home Missions and Church Extension has been located. He had been on duty the previous day, helping to accommodate persons in attendance at the first annual meeting of the Board of Missions and Church Extension, in session in the building. Mr. Osborne was seventy-five years old. He had been a loyal member of the Drexel Hill Methodist Church for a number of years.

Mrs. A. W. Hewitt, wife of Rev. Arthur Wentworth Hewitt of Northfield, Vt., is still another New England Methodist woman whose name, with sketch, appears in Volume III of the London biographical dictionary of "Principal Women of America."

The appointment of Jerome Davis by the Young Men's Christian Association to take charge of its program in connection with prison and concentration camps in Canada was noted by Eleanor Roosevelt in her "My Day" column published in the daily press on December 3. Mr. Davis was engaged in a similar service during the World War.

Mrs. Joseph M. Shepler of Winchendon has received word of the death of her brother-in-law, Dr. John C. Gorsuch of Denver, Col. Dr. Gorsuch and Mrs. Gorsuch, who was Nancy Johnson, graduated from Scio College, Ohio, before it was joined with Mount Union. Dr. Gorsuch took his medical training in New York, and settled in Denver forty-two years ago, as a heart and lung specialist.

Rev. Keith C. Kanaga, assistant pastor of Mount Vernon Congregational Church, Boston, was fined $100 in the federal court last week for failure to register on October 16 under the draft law. Mr. Kanaga later changed his mind and registered.

Announcement has been made of the marriage of Glenn Hugh Rapking, son of Rev. A. H. Rapking, of the Department of Town and Country Work of the Board of Missions and Church Extension, and Mrs. Rapking, to Miss Letha Lawman. The ceremony was performed in the Rapking home in Good Hope, W. Va., on November 16, with Dr. Rapking officiating. Both young people have been residents of Good Hope, but they will establish their home in Charleston, where Mr. Rapking holds a teaching position with an NYA project.

President Louis Clinton Wright of Baldwin-Wallace College, Berea, Ohio, is at St. Luke's Hospital, Cleveland, Ohio, following an operation there on November 23. Reports from his bedside indicate steady progress toward renewed health and strength.

Miss Georgina A. Gollock of London, England, author, editor, and one of the world's leading authorities on educational problems in Africa, died on November 30, at the age of eighty-three. Miss Gollock had retired in 1927 as editor of the *International Review of Missions,* published in London and New York by the International Missionary Council. She was one of the founders of the *Review* and its editor for fifteen years. She had visited the United States on several occasions, lecturing and writing on Africa and related missionary and educational problems. She was the author of "Lives of Eminent Africans," "Sons of Africa," and other volumes. Previous to her service with the International Missionary Council, she was editorial secretary of the Church Missionary Society of the Church of England, and organized its committees for the selection and training of missionaries.

Rev. Alfred Woods, who has been making his annual fall visit in Massachusetts, planned to leave for Newfoundland again on Tuesday of this week.

Rev. Joseph M. Harrell, minister of the Baltic and Versailles Methodist churches in Connecticut, was invited by the religious director of Station WNLC, New London, to represent the American Bible Society on the air, Friday, December 6, prior to Universal Bible Sunday. His theme was "For the Healing of the Nations."

Mrs. Harry Whiteley, wife of the Methodist pastor at Peak's Island, Maine, is making a satisfactory recovery after two major operations at the New England Deaconess Hospital.

Rev. Harold C. Metzner, pastor of the Methodist Church at Waterville, Maine since 1929, has been appointed by Bishop G. Bromley Oxnam to Trinity Union Methodist Church, Providence, R. I., succeeding Rev. Allen E. Claxton now of Broadway Temple, New York. Mr. Metzner will occupy his new pulpit the first Sunday in January.

EVENTS

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The uncompleted Institute of Technology building at Northwestern University was swept by fire on Monday of last week, with damage estimated at possibly $500,000.

Christians, Hindus, and Mohammedans have united in the formation of "The Jubbulpore All-Religions Association" in Jubbulpore City, India—a city reminiscent of Hindu and Moslem clashes and rulership, and of present British military and civil control. The purpose of the association, as announced, is "to stimulate mutual understanding and tolerance among different religious groups, to educate the public on questions of religious importance, to promote brotherhood and cooperation and respect for the founders and leaders of different religions, and to promote human welfare." The chairman of the interreligious fellowship is a Hindu professor of philosophy. The secretary is Professor Habib Yusifji of Leonard

Theological College—a Christian born in India to a Mohammedan family, educated in America, and now serving in training Christian ministers in India. Other members include Principal Orville L. Davis of Leonard; a Mohammedan science teacher in a Jubbulpore high school; the Hindu proprietor of a pharmacy in the city, and a number of others of all three faiths. "When I was asked to join this association and had read through its constitution, I could not help but feel that truly a new day had dawned in India," says Principal Davis.

The Commission on Courses of Study announces that James B. Stewart's "A Man in Christ" (Harpers) will be substituted during the coming year for Hayes's "Paul and His Epistles" (third year), now out of print.

Bishop G. Bromley Oxnam will consecrate the new Parkway Community Methodist Church in Milton next Sunday morning at 10.45 o'clock. At 3 P.M. Rev. William Gunter, superintendent of Boston District, will preach, and at 7 P.M. the church will be consecrated to the service of youth, with President Daniel L. Marsh of Boston University as the speaker. On December 18 there will be a banquet, and on December 20 an informal reception when all who participated in the construction of the church will receive a certificate of appreciation.

Gammon Theological Seminary, Atlanta, Ga., will observe Founder's Day on Friday, December 20. This will be the fifty-seventh anniversary of this leading theological seminary for the training of Negro ministers. Bishop L. H. King of the Atlantic Coast Area will deliver the principal address.

A distinct contribution to the work of the Methodist urban administration has been made by the Councils of Cities that have been held at intervals beginning in 1917. Now comes an announcement of the twelfth such council, which will take place in St. Louis, Mo., on Tuesday, Wednesday, and Thursday, January 28-30. Pastors, laymen, district superintendents, and bishops in cities of 10,000 population and over are invited to attend. City missionary societies are asked to send two representatives each, as provided in the Discipline. The speakers on the program will include Bishop Francis J. McConnell, Bishop A. Frank Smith, Bishop Charles C. Selecman, Dr. Fred B. Newell of New York, and Dr. Oscar Thomas Olson of Cleveland. Dr. Edgar A. Love will speak on the work of the urban Negro church, and Oliver A. Friedman will discuss the work and place in the church of the Goodwill Industries. Dr. Earl D. Bond of the Pennsylvania Institute of Mental Diseases, who addressed the council that met in Chicago in 1937. has been asked to speak again at St. Louis, on "The Pastor and His Care of the Physically and Mentally Sick." Further information about the council may be obtained by writing direct to Dr. C. A. Richardson, superintendent of the Department of City Work in the Board of Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.

The $15,000 Bross Prize Winner, "Christianity: An Inquiry into Its Nature and Truth," by Harris Franklin Rall, was published by Charles Scribner's Sons on Monday of this week. The Bross Prize—next to the Nobel award one of the largest in the world—attracted 214 manuscripts from 31 states and 9 foreign countries.

Sunday, December 8,—the exact centenary of the day on which David Livingstone sailed for Africa,—was chosen by the Protestant churches of Edinburgh, Scotland, for the observance of Youth Sunday, "when the youth of the city will gather in the churches to make intercession for the nation and to dedicate themselves to the service of Christ and His kingdom."

The $200 prize offered in the Fifth Annual Playwriting Contest sponsored by the Religious Drama Council has been awarded to N. Richard Nusbaum, a graduate of the University of Pennsylvania, for his play "Parting at Imsdorf." Other prize-winners are Leonard Young of New York; Rev. G. R. Meyers of Manchester, England; Dr. Elliot Field of Dover, Del., and Miss Helen Willcox of Holyoke, Mass.

A community forum for both town and college has been instituted at Mount Vernon, Iowa, under the direction of Dr. Albion R. King, dean of men and professor of religion at Cornell College. American political conflicts, the place of religion in a democracy as discussed by a Catholic priest, Jewish rabbi, and Protestant minister, foreign policy of the United States, and five-year program for improving the community have been discussion topics over a six weeks' period. Taking the form of panels, programs thus far have included town, rural, and college members of the community, tempered by a series of outside speakers. "Not only will the benefits that are received by those attending these forums be worth while, but the movement will tend to generate a friendly and cooperative spirit in the whole community," wrote a student in the editorial columns of the college paper, in which he reflected the antagonisms that may arise in a small college community.

With Our Writers

GRACE NIES FLETCHER, Townsend; a daughter of the Methodist parsonage whose ability as a magazine writer is reflected in this article prepared exclusively for ZIONS HERALD.

PAUL E. JOHNSON, Sioux City, Iowa; dean of Morningside College.

R. P. MARSHALL, Lakeland, Fla.; editor of the *Florida Christian Advocate* and, in addition, on the faculty of Florida Southern College.

Jurisdictional Women's Meeting

The organizational set-up of the Woman's Society of Christian Service in the Northeastern Jurisdiction was completed in Pittsburgh, Pa., December 3 and 4, with the organization of the Northeastern Jurisdictional Woman's Society of Christian Service.

Bishop James H. Straughn presided until the temporary secretary, Mrs. F. C. Reynolds, and the temporary president, Mrs. A. E. Beebe, were elected. The call of the roll of delegates showed 151 delegates from 21 Conferences present. The attendance, however, was much larger than the delegated body, the sanctuary of Emory Methodist Church being filled at all sessions.

The officers who were elected, with the Conferences from which they come, are:

President, Mrs. Benjamin W. Meeks (Baltimore); vice-president, Mrs. H. W. B. Detwiler (New Jersey); recording secretary, Mrs. Franklin L. Reed (Newark); treasurer, Mrs. Leo Paulger (Baltimore); secretary of foreign work, Mrs. Parris C. Greenly (Newark); secretary of home work, Mrs. G. H. Alexander (Pittsburgh); secretary of Christian social relations and local church activities, Mrs. Howard W. Selby (New England); secretary of missionary education, Mrs. H. C. Leonard (Philadelphia); secretary of organization, Mrs. W. H. Dievler (Philadelphia); secretary of the Wesleyan Service Guild, Miss Rhietta Emerson; secretary of student work, Mrs. Myron S. Collins (West Virginia); secretary of youth work, Mrs. Harry Hamilton (Genesee); secretary of children's work, Mrs. Berryman H. McCoy (New Jersey); secretary of literature and publications, Miss Annie G. Bailey (New England); secretary of supplies, Mrs. Roy Thompson (West Virginia); chairman of Spiritual Life Committee, Mrs. Charles H. Hardie (New York East); chairman of Committee on Status of Women, Mrs. Fred A. Victor (New York). Honorary vice-presidents are Mrs. G. Bromley Oxnam, Mrs. Charles Wesley Flint, Mrs. Francis J. McConnell (advisory member of the board), Mrs. James H. Straughn, Mrs. Adna W. Leonard, and Mrs. E. G. Richardson. Five members-at-large were elected as follows: Mrs. Eldon H. Martin (Troy); Mrs. J. Edward Belt (Central Pennsylvania); Mrs. E. M. Griffith (Northern New York); Mrs. Bruce S. Wright (Erie); Mrs. Audrey McDonald (Maine).

On the program were members of the national organization, who presented their

(Continued on page 1217)

NEW HORIZONS FOR YOUTH

World-Builders at Work

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CLARENCE F. AVEY

A World in Need

There were undoubtedly many thousands of people in the United States who ate their Thanksgiving dinner, and who will view the coming festivities of the Christmas season, with pangs of conscience. In the background of almost unlimited feasting will stand countless millions of desperate people for whom the coming winter will bring hunger, malnutrition, and death. Mr. Herbert Hoover, who is surely the best-known American in Europe and the man best qualified by personal experience to state the case for the war-driven populations of that continent, declares that 37,000,000 people in European countries, of whom from fifteen to sixteen million are children, are in imminent danger. In China, one observer has reported the suffering to be "unutterably awful." There, more people are homeless and undergoing terrible privation than there are in the whole of France put together.

In spite of obvious need which will grow with every month of continued warfare, an incredible situation has developed. A debate is raging over the proposed to lift the blockade around the conquered nations in Europe to permit the entrance of ships bearing food for beleaguered populations. The average American is forming his opinion with such information as he can secure, and distinguished Christians are ranging themselves on one side or the other, in favor or against the proposal.

The very fact that there can be debate at all indicates the low estate to which our civilization has fallen. It is incredible that we should have to stop and consider in the face of human disaster whether we ought to help alleviate its consequences. The dilemma, of course, lies in the fact that our sympathies in the European war are on one side. The side we favor is using a potent weapon, starvation, to bring the enemy to defeat. In the process of starving our enemy, we must also starve our friends, people against whom we have no grievance and who were previously our allies against the enemy. We might, perchance, strengthen the enemy by allowing food to get into any area that he controls. Therefore our friends must be sacrificed, for at whatever cost the enemy must be humbled. This is the line of reasoning which seems to prevail.

Food for Europe

There is wide-spread misinformation about what is proposed in the plan of relief for countries in Europe. First of all, let it be said that the food will not be donated by the American people. It will be bought by the countries in which it will be distributed. The Belgians, the Dutch, the Norwegians, and the Danes all have large cash reserves in the United States, money that is believed to be adequate for the purchase of food supplies. Again, the nations that want the food will transport it in ships of their own.

Moreover, stringent conditions will be placed upon Germany. An international commission will supervise the distribution of food in the countries to which it will be sent. Germany is required not to touch the food, and in addition is required to return to the countries involved the equivalent of all food taken away previously.

The foregoing considerations seem to make Mr. Hoover's proposal absolutely unassailable. Something similar was used during the first World War in connection with Belgian relief, and the former President's contention is that the circumstances are not different today.

In short, Britain and Germany are being asked to enter into agreements with a neutral commission which will allow the little countries—Belgium, Holland, Poland, Denmark, Norway—to save the lives of millions of their men, women, and children from their own money, by their own ships, and under safeguards that assure that they alone shall eat the food so acquired. Under all the circumstances, Mr. Hoover's suggestion that some of his fellow Americans read the parable of the Good Samaritan again, and with care, is apropos.

A New Way to Help China

On this page we have several times urged upon our readers the cause of China. No nation has fought a more valiant battle against aggression. No nation has been more deeply betrayed by her friends in the unequal struggle which she has waged. Food and medical supplies have gone to China from America, but never in the quantities which that deserving nation required.

The Chinese, in the midst of raids and bombing which destroyed their cities and industrial life, have not only offered heroic resistance but also worked with a surprising morale to keep intact their civilization and national life. All over China there have been springing up small industrial cooperatives in which the people are learning to work together democratically to supply the needs of the people, manufacturing more than sixty different items. These small industrial units have the advantage of being able to survive the exigencies of war.

Americans are privileged to help in this work of industrial reconstruction by contributing funds for the starting of such cooperative enterprises. Five dollars to ten dollars will start a man in some industry, making him able to support himself and a family of five. Fifty dollars will start a surgical-gauze cooperative. One hundred dollars will start a soap-and-candle cooperative. Information may be had about this opportunity from Chinese Industrial Cooperatives, 8 West Fortieth Street, New York City. What project could be better for some group of young adults!

Why Help at All?

It will be very easy for Americans to pass by on the other side during this period of emergency. For the first time in many years we have money to spend on ourselves. The temptation will be great. In a recent letter to Methodist pastors, Bishop Herbert Welch gave magnificent expression to the Christian imperative for helping our fellow men in these desperate times. "Here is the situation as I see it," said the bishop. "This whole human race is one family, children of our Father. All men—white, black, brown, yellow, good, bad—are our brothers. As Christians, we profess this belief. As Christians, we must live our faith." Many of the family are in desperate suffering. Because they belong to us, and we to them, we must share with them—not once in a casual offering, but again, and again, and again.

Council of Bishops---First Annual Meeting

EPISCOPOS

The first annual meeting of the Council of Bishops of The Methodist Church was held in Atlantic City, N. J., December 3-5. Among the significant actions taken by the council were the following:

1. In response to a church-wide appeal for immediate religious service to Methodist men in the new United States Army, the appeals from war-torn lands and the missionaries who bravely remain at their posts, and the plea for aid from British Methodism, the council appointed a Commission on War Emergency and Overseas Relief, charged with the duty of raising $1,000,000 for these purposes. The commission is composed of Bishops E. H. Hughes (chairman), E. L. Waldorf, A. J. Moore, Herbert Welch, C. W. Flint, G. B. Oxnam, and A. W. Leonard. It will be completed by the addition of officials representing the boards and commissions of the church and by a body of men and women representative of the lay leadership of the church. Sunday, March 2, has been set apart as a day on which every church will make a sacrificial gift.

2. A commission charged with establishing standards for the chaplaincy, developing methods of selection, and supervising Methodist chaplains in army and navy service was created. It will be known as the Methodist Commission on Chaplains and is composed of Bishops Leonard, W. W. Peele, and Oxnam.

3. The critical situation in the Far East, and an earnest appeal from the Japanese Methodists, together with the action taken by the Board of Missions and Church Extension resulted in the appointment of a deputation that will visit the Far East immediately. It is composed of Bishops J. C. Baker and A. J. Moore. Dr. R. E. Diffendorfer and Miss Sallie Lou MacKinnon will represent the Board of Missions and Church Extension.

4. The council approved the request from the Board of Lay Activities, after hearing Dr. George L. Morelock, its executive secretary, whereby the week beginning February 23, 1941, will be designated Laymen's Week, and the church will study the new volume on The Methodist Church prepared for laymen and designed to acquaint the Methodist layman with the history, faith, and polity of his church. This will be a book of 160 pages to sell at twenty-five cents, written by President Charles E. Schofield of Iliff.

5. The following resolution was ordered sent to the President and the Secretaries of War and the Navy:

Whereas it is quite apparent that conditions arising out of the sale of alcoholic beverages have steadily grown worse since the repeal of the eighteenth amendment, so that today we are witnessing an amount of drunkenness and debauchery unprecedented in the life of our nation; and

Whereas the Conscription Act recently passed by Congress and now in operation will call up millions of men from the ages of twenty-one to thirty-five for training in military camps and naval stations; and

Whereas the brewers and distillers of this country are waging a vigorous campaign to have their business recognized as belonging in the group that produces accepted food values, thus giving it entrée into our military and naval stations and CCC camps; and

Whereas the brewers have already pushed their industry into these camps and stations where our soldiers and sailors are being trained;

Be it resolved that, as the Council of Bishops of The Methodist Church, we call upon the President and upon the Secretaries of War and of the Navy to take such action as will secure to our soldiers and sailors in the army and in the navy as great moral protection as was given to them in the Selective Draft Act in 1917.

Be it further resolved that the time is opportune for the temperance forces of the land to present a united front in its attack on this great evil.

In nations that are now at war, restrictions are being placed on the liquor interests. This is being done in the interest of public health and military efficiency. In like manner the temperance forces of our land can lead in a campaign to make the restrictions placed upon the liquor traffic in 1917 part of our present National Defense program.

6. The proposal by Methodist youth to establish a lay missionary order was considered. It is a plan wherein small groups of Methodist youth, after months of discipline that will seek to develop the spiritual life and relate that spirit to contemporary social problems, hope to send forth from their number individuals who will serve on a subsistence basis. These individuals will be lay missionaries, and their support will come from the groups of Methodist youth. Bishops Oxnam, R. J. Wade, and P. B. Kern were appointed as counselors.

7. An extended report relative to the status of conscientious objectors was presented, and the council requested the three members of its body now acting as a Committee on Conscientious Objectors to cooperate with the World Peace Commission in its endeavors to act with the Selective Service Administration in providing proper work for objectors electing work of national importance under civilian auspices.

Among additional actions by the council were the following:

Harold Paul Sloan was elected to fill a vacancy in the Commission on Courses of Study occasioned by the election of Rev. William K. Anderson as executive secretary.

Bishop C. C. Selecman was reelected chairman of the Commission on Evangelism and the program of the commission for 1941 was approved.

The proposal of Dr. J. Q. Schisler, executive secretary of the Division of the Local Church of the Board of Education, to prepare a standard course in the Methodist Discipline was approved.

Since the council is no longer charged with the duty of making rulings on Methodist law, the Committee on Law and Administration considered legal questions referred, but simply reported advisory opinions for the guidance of bishops.

At the request of the council, Bishop Leonard had prepared a beautiful Recognition Service welcoming Bishops Bruce R. Baxter and Lorenzo H. King into the Council of Bishops. Bishop King, unfortunately, was detained by episcopal duties and could not be present.

The memorial service was conducted by Bishop E. G. Richardson, who delivered the closing address. Bishop R. E. Jones presented the memoir in honor of Bishop W. A. C. Hughes, and Bishop H. Lester Smith presented the memoir in recollection of Bishop J. R. Chitambar.

Bishop Edgar Blake and Mrs. Blake were seriously injured in an automobile accident while en route to the council session, and are at present in the James Walker Memorial Hospital at Wilmington, N. C. Prayers were offered daily in their behalf.

Dr. Harvey Seifert, executive secretary of the National Council of Methodist Youth; Dr. George W. Crabbe of the Anti-Saloon League; Dr. O. W. Auman, treasurer of the Commission on World Service and Finance; Mrs. J. D. Bragg, president of the Woman's Division of Christian Service; Dr. J. W. Hawley, president of the Joint Division of Education and Cultivation of the Board of Missions and Church Extension, and Dr. C. A. Richardson, superintendent of city work in the Division of Home Missions and Church Extension, were presented to the council.

Bishop A. Frank Smith, president of the Council of Bishops, presided, and the council passed a vote of appreciation of the skill and fairness of the presiding officer which enabled the body to complete all items upon an unusually crowded agenda in a three-day session.

The next meeting of the council will be held in Nashville, Tenn., Friday, May 9, immediately following the meetings of the Board of Education which it is believed will take place May 6, 7, and 8.

Jurisdictional Women's Meeting

(Continued from page 1215)

respective lines of work:

Mrs. James Oldshue, Department of Christian Social Relations and Local Church Activities; Mrs. Helen B. Bourne, secretary of missionary education; Mrs. J. W. Masland, Finance and Estimates Committee; Miss Helen Johnson, secretary for youth work; Miss Marion Leila Norris, secretary of Wesleyan Service Guild; Miss Grace G. Steiner, executive secretary of deaconess work; Miss Dorothy McConnell, woman editor, *World Outlook;* Miss Muriel Day, executive secretary of educational institutions, home field; Miss Elizabeth Lee, executive secretary for Latin America, Europe, and North Africa.

The Fellowship Dinner on Tuesday evening was addressed by Mrs. Grace Loucks Elliott, president of the Y. W. C. A.'s in the United States, who carried forward the spirit of the meeting in the theme "Change —Challenge."

At the close of the last session on Wednesday afternoon, Dr. J. W. Hawley, a vice-president of the Board of Missions and Church Extension, led a service of consecration not only for the newly elected officers but for the entire audience.

125th Anniversary

Rev. Albert E. Legg of Rome, N. Y., superintendent of the Ontario District of the Northern New York Conference, addressed the morning service, October 27, at Asbury-First Methodist Church, Springfield. This service opened a three weeks' anniversary program devoted to the celebration of 125 years of Methodism in Springfield, of which Asbury Church is the mother church. Dr. Legg's intimate connection with Asbury Church arises from his marriage to Miss Bernice Hall, daughter of the late George Hall, an old-time member of Asbury Church. A hymn, "The Church for Today," dedicated to the anniversary, and written by Bernice Hall Legg, was first sung at the opening service on October 27.

A pageant, "He Who Follows," depicting the lives of Peter, John Wesley, and Francis Asbury, was given Sunday evening. This pageant was written and presented by members of the Epworth League of Asbury Church.

Sunday, November 3, Bishop G. Bromley Oxnam gave a stirring address at the morning service. In the evening there was a motion picture, "Your Church and Mine," showing the various organizations of the church, taken by one of the members, Osburne A. Hutchins.

The reception on Thursday evening, November 7, to former pastors and their wives, and the banquet were attended by 257 people. Rev. Walter Healy, pastor of the church, brought greetings and presented the following guests: Rev. Henry L. Wriston, the oldest former pastor, and Mrs. Wriston; Rev. C. Oscar Ford; Mrs. Joseph W. Stephan; Rev. and Mrs. Ray Stevenson, and Rev. Fred M. Estes; also Rev. Perley C. Grant, president of the Ministers' Association, and Edward J. Davidson, councilman, representing the city government. All of these responded with greetings. Letters of greeting were read from three other former pastors, Rev. D. Harold Hickey, Rev. Charles H. Davis, and Rev. Lloyd A. Duren, who were unable to attend. Greetings also were sent by Rev. Kenneth Palmer, pastor of a Baptist church in Leicester, who was formerly a member of Asbury Church and who received the inspiration preceding his call to the ministry during the pastorate of Dr. Estes. Other speakers at the banquet were Rev. Charles W. Jeffras, the present Springfield District superintendent, and Rev. G. A. Martin, the former superintendent.

WALTER HEALY
PASTOR OF ASBURY-FIRST CHURCH

ASBURY-FIRST CHURCH, SPRINGFIELD
MOTHER CHURCH OF SPRINGFIELD METHODISM

Dr. Jeffras brought the message at the morning service, November 10, on "The Church of Tomorrow." In the evening a sacred musical service was presented by the senior and young people's choirs of the church under the direction of Mrs. Lydia Pool France, organist. Friday evening an anniversary program of story-telling and music was devoted to the children of the church.

The anniversary closed on Sunday, November 17, with a service of holy communion, baptism, and reception of members, the altar rail being filled with members received on confesion of faith, by transfer, and one by affiliation.

Asbury-First Methodist Church received its name from Bishop Francis Asbury, who first preached in Springfield in 1791. Meetings were continued in 1796, and the following year Rev. George Roberts and Rev. Mr. Idelin were in charge of the Springfield society. However, it was not until 1815 that the Methodist Church gained a strong foothold with the formation of a new society under the ministry of Rev. William Marsh.

In 1820, Asbury Chapel was built on Hickory Street near the Watershops. Services were discontinued in the chapel in 1825, but were resumed in 1832. In 1844 a new church was erected on Pynchon Street and the Asbury Chapel membership was transferred. However, in 1858 preaching was resumed at Asbury Chapel with Rev. Miner Raymond, principal of Wilbraham Academy, supplying the pulpit. In November, 1866, during the pastorate of Rev. Nathaniel Fellows, the present church building was dedicated by Bishop Matthew Simpson. The chapel was built in 1872.

During the pastorate of Rev. Charles A. Littlefield, which began in 1889, the church and parsonage were remodeled. In 1910, when Rev. C. Oscar Ford was pastor, remodeling of the interior of church and chapel was carried out.

During the pastorate of Rev. Joseph W. Stephan, which began in 1923, the steeple of the church was blown down in a hurricane. It was rebuilt, though not to its original height, and the interior of the sanctuary redecorated. During the pastorate of Rev. Lloyd A. Duren, 1930-36, the church buildings were painted on the outside.

Since Dr. Healy became pastor in 1936, the interior of the chapel, including the ladies' parlors, the social hall, Epworth Hall, the church office, and several church school classrooms, has been redecorated. The stage in the parish hall has been enlarged and remodeled, and equipped with new plush curtains and silver screen. At the parsonage, part of the second-floor rooms have been plastered and redecorated, old furniture has been replaced with new, and the exterior of the building has been newly painted. MRS. W. D. FESSENDEN.

Bits of Fun

Dear Santa Claus: "Please bring me a bisikkle so I can get to school on time. Also a punching bag so I can get strong for mowing the lawn, and a big red wagon so I can bring in stoav wood. I need roler skates, too, so I can run errands faster for mother."—*Watchman-Examiner.*

Two modishly dressed young matrons met in a Boylston Street restaurant and after the customary salutations, one of them was heard to address her friend, saying: "What a perfectly stunning corsage. Anniversary?" "No," she replied, "fight."—*Boston Globe.*

THINGS TO COME

A newsletter about the church-school materials for January, 1941

e Classmate

HE first part of a series of seven on the growth and development of the Bible, and the part modern research has played the translation of ancient manuscripts nes in the January 4 issue. The series is itled "The Living Word"; the writer is C. Bower.

"The Twins of Gemini," by Ernest Chergton, Jr., is an astronomy article about disveries concerning double stars.

"Getting It on Paper," by Erick Berry, is inside story of collaboration between husnd, Herbert Best, and wife, Erick Berry, in e stories and books they produce.

"Song of the Wind," by Earl Schenk Miers anuary 18), tells the true story of Paul obeson's college days at Rutgers—an intercial good-will feature. "Perpetual Motion," Cornelia Meigs, is the story of building e first workable electric motor.

"Born in Cotton," by Violet Wood, pictures ing conditions among migrant workers and eir children—what Christian agencies are oing for their welfare.

"We're Growing Up," by Wilfred Brown, ncerns interesting data brought out by rent census returns.

he Portal

The issue of January 18 carries a handicraft ticle which will be of use to junior missiony societies and any other church-school oups interested in mission study. Directions e given for making a picture map, and the ap illustrated is of China with all of our ethodist mission stations indicated.

Two short stories, "Pooch," by Norma cknell Mansfield, in January 11, and "Sun the Sky," by Mosser Mauger, January 18, oth present young heroines of ingenuity. "Bridge of Water," in January 4 and 11, lls the story of the Panama Canal; "Pioneer Medicine," January 18, describes the career one of America's first women doctors.

arget

"Tail Feather," a story by L. A. Stinetorf, the January issue, may be used to supplent African mission study. It is about a asuto boy whose father had been taught in white man's school. "One More Lobster," Edith Tallant, is a story set against the abrador background and refers to Dr. Grenll's mission work among the people there. two-part story about India, "Present for e Prince," begins January 25.

Two interesting informational articles for ys are "Queer Ways to Use Milk," which scribes the amazing things made from the astic obtained from skimmed milk, and he Gyroscope Family," an account of Elmer Sperry and his sons and the wonderful ork they did in developing the gyro-compass r ships and the automatic pilot for planes.

he Elementary Magazine

The January issue is a special missionary mber on China. Leading articles by Richd T. Baker and Mabel Nowlin and the urce Materials for Missionary Education scribe present-day China. An article by arie Adams, "The Christ Child and Chinese t," the stories, cover-page pictures, and picre spreads furnish materials for teachers. orship suggestions by Mrs. Boling and rs. Reed and Group Lesson materials supply lesson plans for primaries and juniors. The Junior League Notes, "Christian Leaders in China," contain current biographical material.

The issue contains also an excellent report of how one missionary unit was taught by Amelia Howell Fowler and the fourth article in the series, "The Christian Faith Today," by W. A. Smart.

First Steps in Christian Nurture

Under the topic, "The Church Serves the Children," are the following articles:

"Preparation for Church Membership," Harold J. Sheridan. The responsibility of the church toward its young members. The need of parent co-operation that church membership may be meaningful.

"What Church Fellowship Can Mean to Children," Kenneth Pope. A father, who is a pastor, sets certain goals for his two-year-old daughter, as she enters into the fellowship of the church.

"Getting Acquainted With God," Ada Thompson Hoy. Jean, a junior girl, attends a church service and listens to the sermon on "getting acquainted with God." It proved a natural adult introduction to acquaintanceship with God for Jean.

"A Child's Best Day," Mary Bishop Ritchie. Parents, who planned carefully, made Sunday such a "different day" that their children considered it the "Best Day." Church attendance, family fun, afternoon excursions, were all included in the plans.

"An Evening in a Country Home," Ruth Bottorff Hunter. When all of the elements of home life are combined as a family project, each member has a definite interest.

Picture Story Paper

Four Chinese stories by Mary Brewster Hollister are illustrated by Margaret Ayer.

"Chinese Friends," by Marie Adams. A picture story (photographs) of Chinese boys and girls with pets and toys. (Miss Adams is a missionary in China.)

"Shu-i-lan Goes to School," by Rose van Hardeveld. A little Chinese girl finds friends in an American school. Suggestions for Things to Do:

"The Snow Party," by Leonora Sill Ashton, is a story with suggestions for a winter party.

"Jane Makes a Doll," by Dorothy Arndt, tells how to make a rag doll.

Other Stories and Poems:

"Red Mittens Can Clap," story by Carolyn Sherwin Bailey.

"Silver," by Lois R. Donovan (poem).

"My Snowman," by Etta Kaye (illustrated poem).

"How Some Folk Travel," by Helen Dickson (a full-page picture story).

Junior Weekly

"Last of the Grey-Legs," Nora Burglon, beginning of a twelve-part story of twins who spend a summer on a farm in Sweden.

A five-part story of a present-day Chinese refugee family in China by Elizabeth Foreman Lewis.

Picture strips—Chinese Artists Tell the Story of Jesus, Marion C. Armstrong. A Letter from China and Chinese Juniors Have a Junior Paper, Mabel Ruth Nowlin.

"The Land That Was Fastened Down," Frances Montague, first of a series of short stories about migrants. These will be continued in February.

The Adult Bible Class Monthly

Beginning with January, 1941, *The Adult Bible Class Monthly* will carry a new department to be furnished by M. Leo Rippy, director of the Department of Adult Work of the Division of the Local Church, Board of Education. Mr. Rippy's January article will be entitled "75,000 Presidents."

The new elective course for adults, starting in the January number, will be thirteen lessons on "How Religion Helps," by Roy L. Smith, editor of THE CHRISTIAN ADVOCATE. The January lessons will carry these titles: "How to Meet Failure," "How to Meet Sorrow," "How to Meet Criticism," "How to Meet Disappointment."

The leading article in the magazine section will be entitled "Your Faith: If You Can 'Take It' You Can Keep It," by William K. Anderson, the new director of the Commission on Courses of Study.

Clarice M. Bowman will contribute "A Litany for Fathers and Mothers."

E. Leigh Mudge will write on "Our Task of Reconstruction."

J. Elmer Russell will suggest "Ten Do's in Visiting the Sick."

F. C. Hoggarth will write on "God's Gift of Winter."

A story by Frederick Hall: "The Afternoon of the Hand-Over," will be an interesting feature of the January issue.

Look also for these articles: "Jesus Makes Way for Man," by Lawrence O. Lineberger; "Who Is the Total Abstainer?" by Dennis H. Stovall; "An All-Weather Friend," by Alfred D. Moore; "Parent and Child," by James J. Cooperton; "The Child Who Dislikes Sunday School," by Jennie E. Stewart. Two editorial pages, a page of book reviews, and several helpful poems will also be included in the January number.

The Church School Journal

The first of the general magazine articles in the January issue of *The Church School Journal* is a challenging statement by W. A. Smart entitled, "I Believe in Jesus." E. Leigh Mudge, one of the former editors of this periodical, writes of "Youth and the Church." A challenge to teachers for continuous growth will be found in Paul E. Johnson's "The Power to Grow." Do not overlook the very sane statement by Dr. John R. Mott, "In Time of War." Pastors will be particularly interested in "The Pastor's Relation to the Church School," by W. G. Montgomery, and Elsie Wik Johnson writes searchingly of "Adequate Motivation for Today." The attention of teachers of intermediates, seniors, and young people is called particularly to the section under the general heading, "For Leaders of Youth." Formerly the *Journal* had a separate section for each of these age groups. All will now appear in one section.

A two-page spread of photographs of the thirty-eight members of the staffs of the Division of Educational Institutions and the Division of the Local Church in the Board of Education will interest our readers.

Free sample copies of church-school periodicals listed on this page may be obtained by addressing THE METHODIST PUBLISHING HOUSE.

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Old South Church

The Third Church in Boston, now known as the Old South Church in Boston, Congregational and Trinitarian, was founded in 1669. The First Church in Boston, Congregational, which now worships as a Unitarian body at the corner of Marlborough and Berkeley streets, was founded in 1630. The Second Church in Boston, Congregational, which now worships also as a Unitarian body, on Audubon Circle, was founded in 1650. These three churches represented the religious views of the Puritan settlers of the Massachusetts Bay Colony. The Second Church was an offshoot of the First Church made necessary by the increase in population of the Town of Boston. The Third Church was also an offshoot of the First, formed by a minority dissenting from certain views as to infant baptism, on which question the dissenters took the more liberal view.

The original church property of the Third Church came to it by several deeds and the will of Mary Norton, widow of Rev. John Norton, former minister of the First Church. It was situated on the corner of what are now Washington and Milk streets. The first church building was erected in 1669, "a meeting house of cedar, two stories high, with an imposing steeple"; this was later torn down and replaced in 1730 by the Old South Meeting House, now standing on Washington Street and owned by the Old South Association in Boston, an independent corporation to which it was sold in 1876.

The present house of worship of the Old South Church on the corner of Boylston and Dartmouth streets, Copley Square, was erected in 1875.

In pre-revolutionary days the Old South Church was a rallying point for the patriots of eastern Massachusetts, and from that fact it derives its principal historical interest.

The notorious colonial governor, Sir Edmund Andros, arrived in Boston in December, 1686. The Church of England service up to that time had been held in the Town House. Governor Andros demanded the use of one of the three meeting houses. This demand being refused, he seized the South Meeting House and forced the regular congregation to adjust its hours of assembly to his convenience and that of his officially protected Episcopal Church. In 1688 King's Chapel was built and the South Church was left in undisputed possession of its meeting house until (rebuilt in the meantime) it was seized during the Revolution by the King's forces and used as a riding school. In the first gallery a place was fitted up where refreshments, including liquors, were sold.

The Boston Tea Party started from the Old South Meeting House; this was in 1773.

A great many patriotic meetings were held in the church, and at one of these, the third anniversary of the Boston Massacre, Dr. Joseph Warren

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climbed through the window which is over the old pulpit and delivered a stirring address, in spite of the fact that the building was guarded inside and outside by British soldiers.

William Dawes, Jr., who took part in rousing the patriots on the eve of the battles of Lexington and Concord, was a member of the South Church.

Mary Chilton, one of the Pilgrims of the "Mayflower," and her husband, John Winslow, were received into membership in the South Church in 1671 by letter from the Plymouth Church.

The famous witchcraft persecution began in 1692. Some of the trials were presided over by Judge Samuel Sewall, a member of the South Church. He later came to see the mistake of these proceedings and on January 14, 1697, he made public confession in the church of his error, handing a statement to Samuel Willard, then minister of the church, and standing with bowed head while it was read.

In the baptismal record of 1706, as of January 6 (O.S.), occurs this writing: "Benjamin, of Josiah and Abiah Franklin." Josiah Franklin and his wife had joined the Old South Church in 1685 and 1694, respectively. The young Benjamin was one day old when baptized.

In the list of admissions for the year 1698 occurs the entry of Elizabeth Vergoose, or Goose, a name inseparably associated with the "Mother Goose Rhymes."

The career of Samuel Adams is a matter of history. His father's and mother's families for four generations had been members of the South Church, but for personal reasons he became a member, in 1742, of the then Brattle Street Church. In 1789 that church commended him by letter to the Old South. His voice had often been heard in the pulpit of the Old South during the great meetings held there in pre-revolutionary days.

George A. Gordon became minister of the church in 1884,

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his active service of over forty-three years terminating with the acceptance of his resignation as of October 2, 1927.

Russell H. Stafford was called to the ministry of the church in 1927 from the Pilgrim Church of St. Louis. In 1931, under Dr. Stafford's leadership, the church determined to raze the parish house. After this building had been taken down, it was found that before a new building could be erected it would be necessary to demolish the tower. The new parish house was dedicated in March, 1933. One of its features is a chapel named for Dr. Gordon. The tower has since been rebuilt.

WESLEYAN BUILDING
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Worcester District Letter

★

JOHN L. CAIRNS, Superintendent

Wesley Church, Worcester, continues to hold a leading place in the Christian life of the city. The church is fully organized according to the new Discipline, and is functioning admirably. Church attendance is larger than for a long time, actual figures showing a new high record of 33 per cent increase over the same period for the last seven years. Each year this church is reducing its indebtedness and also increasing its current expense and benevolence budgets. Fifty-six new members were added to the church on a recent Sunday. George E. Heath is pastor and Owen E. Osborne assistant pastor.

Covenant, Worcester, and North Grafton, the two churches of which William Osborn is pastor, have been deeply bereaved by the death of Mrs. Osborn, who was greatly loved in both parishes, where she gave unstintedly of her time and strength. The members in Covenant Church have raised a memorial fund of $200, which will be devoted to purchasing hymnals, to be given in memory of Mrs. Osborn.

Roger E. Garland is pastor of Park Avenue Church, Worcester. Extensive repairs have been made on the parsonage, two rooms having been entirely done over. Several members have recently joined the church. This church, like all other Methodist churches in Worcester, together with many other churches in Worcester County, joined in the "Go to Church Crusade," which stimulated interest and increased church attendance.

A new impetus and an increased interest in all departments of St. Paul's Church in Lowell are noted. Fine congregations greet the pastor, Maurice L. Bullock, each Sunday. C. Milo Connick, a student in the School of Theology, has been engaged as assistant to the pastor, and is doing excellent work among the young people.

The Church of All Nations in Lowell reports an enrolment of 51 at its summer camp in Pelham, N. H. A Vacation Bible School was conducted during the summer with an average attendance of 40. A fine vested choir of young people does effective work in the musical life of the church. L. C. Bockes is pastor.

At Highland Union Church, Lowell, where R. W. George is pastor, renovation of the sanctuary is in progress. The walls and ceiling have been painted and the woodwork has been stained, with all bills for the work paid in full. The people are now interested in building an adequate and worshipful chancel, and are raising funds for that purpose. Some money is already in hand, and memorial gifts have been promised when the work is completed. Nine persons have recently joined this church. A vested intermediate choir has been organized. Mr. George is dean of the School of Religious Education conducted by the Lowell Council.

The church at Centralville, Lowell, is moving steadily upward under the leadership of William Vastine, a theological student. The church and vestry have been put in fine condition. Much of the work was done by volunteer labor.

It is difficult to find parking space near the Gardner Methodist Church on Sunday mornings. The reason is the large group of men who attend the men's Brotherhood Class under the direction of the pastor, M. M. Thornburg. Other departments of the church are in good condition. Church attendance is excellent, with many young people present.

The Whitinsville church is sponsoring the National Church Loyalty Crusade under the Department of Evangelism, with special days and speakers. This church is well organized and the work is prospering. An automatic coal stoker, which assures a properly heated church, is the generous gift of Mrs. Ruth Brown and Miss Clara Trowbridge. J. E. Lacount is pastor.

More than 250 members of the Epworth League were royally entertained by the Westboro church on October 12. This church is showing progress in all organizations. W. O. Terry is pastor here and at Upton. He is also doing Christian educational work at the Lyman School and conducts services at the Westboro Hospital. At Upton, the vestry has been completely renovated.

Repairs costing about $500 have been made on the church and parsonage at Charlton City, where Bond Fleming is pastor. The parsonage has been painted, and a new furnace has been installed in the church.

The Barre church is supplied by J. W. Hunter, a student in Boston University School of Theology. All departments of the church are in a flourishing condition. Charles A. Follansby, who died recently, left $10,000 for the use of this church. While his membership was in another denomina-

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TO A CHURCH SCHOOL TEACHER OR OFFICER who should be up to date about the church and world facts as related to the church.

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n, he was a constant attendant at the ethodist Church, and a generous contribu- t to its support.

Things are going well in the Fitchburg urch. Lay activities are flourishing here. very helpful visitation campaign was put on.

The work is going well at Graniteville, here W. F. Preston is pastor. Special atten- on is being given to the church school, hich is doing fine work in each department. The superintendent was happily surprised find a newly decorated vestry in the Marl- oro church. Much of the work was done volunteers, who were directed by the pas- r, Elisha Hooper.

The women of the Wesley, Framingham, urch have completely renovated and refur- ished one of the rooms in the church and ave dedicated it as a "Christian Service" om for the use of the various societies or roups. Hugh Stouppe is pastor here. He nd Mrs. Stouppe are happy over the arrival of twin daughters, Elsie Marie and Ellen Sue, born October 16.

All organizations in the Townsend church are thriving. Congregations are good. The men's class is growing in interest and attendance, and is helpful in the work of the church. W. E. Anderson is pastor.

The Leominster church has recently completed the payment of a $1500 mortgage, which leaves the church completely free from indebtedness. Finances are in better condition than they have been for many years: already the World Service gifts exceed the apportionment. A new men's club of fifty members has been organized; a large part of these form a chorus, which sings at some of the services. H. N. Clay is pastor.

A carpet has been purchased for the Uxbridge church. When this is laid it will complete the renovation of the sanctuary, which was so badly damaged during the hurricane. A well-attended prayer-meeting is maintained. The Epworth League is in fine condition. William Snow is pastor.

A Friend to All

The residents of the little village of Searsmont, Maine, and hosts of friends in other communities were greatly saddened recently to learn of the death, after a long illness, of Rev. Cyprian H. Bryant. Mr. Bryant, a member of the Maine Conference in the retired relation, had been pastor of the church at Searsmont for more than two years, and had endeared himself to all who came to know him.

THE LATE REV. C. H. BRYANT

He was born at Bristol, Maine, in 1865 and after leaving school worked as a cooper and later as a carpenter. Many of the churches he served still possess evidences of his skill as a worker in wood.

Converted in 1896, he came almost immediately into ministerial work and was soon in the Conference. He served very acceptably in the following charges: Northport; Edmunds and Marion; Penobscot; Searsmont, Center Lincolnville, and Montville; Lincoln; Greenville Junction, Shirley, and Rockwood; Newport and East Newport. For a time he was assistant to the president of East Maine Conference Seminary at Bucksport. Since his retirement in 1927, he had lived at Richmond and Wiscasset until his return to Searsmont for a second pastorate.

Mr. Bryant served the East Maine Conference in many capacities—as a member of the board of trustees, as secretary of the Church Aid Society, as a member of the Interdenominational Commission, and as a trustee of the now defunct East Maine Conference Seminary.

A kindly and gracious spirit, he made many friends wherever he went, and is remembered in the communities where he served as a faithful pastor. Assured of the great fundamentals of the faith, he preached with gladness the saving power of Christ and won many to his Lord.

In 1890, Mr. Bryant married Miss Mary C. Hutchins of Bristol, who has been a real helpmate to him in the days of his ministry. Mrs. Bryant survives her husband.

Services were held in the Searsmont church, October 26, and were in charge of the district superintendent, Rev. A. A. Callaghan, who was assisted by Rev. J. R. Howse, Rev. A. E. Luce, Rev. O. G. Barnard, and Rev. L. W. Nutter, long-time friends. Rev. R. W. Moody of East Boothbay sang. Many members of the Conference were present, and nearly every charge Mr. Bryant had served was represented.

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Western New York Letter—

CHURCHES EMBARRASSED BY NEW OPPORTUNITY

DEATH OF DR. BENJAMIN COPELAND—DISTRICT CONFERENCES AND MINISTERS' SEMINARS

LOCKPORT, N. Y., DECEMBER 2.—Dr. Benjamin Copeland, a member of Genesee Conference since 1877, died at Buffalo on December 1, after an illness of about two weeks. One cannot give an adequate sketch of Dr. Copeland's ministry and writings, especially his poetry, in a brief space. His name heads the Conference roll. Three of Buffalo's strong churches—Richmond Avenue, Central Park, and Ontario Street—were founded by him, and in recent years since his retirement, he has carried on a ministry to the sick in the Buffalo hospitals.

Perhaps he is best known to the general church by the hymn that appears in the Methodist and other hymnals, "Christ's life our code, His cross our creed, our common, glad confession be." The new hymnal also carries a national hymn written by him, "Our fathers' God, to Thee we raise, in cheerful song, our grateful praise." Dr. Copeland had the true soul of a poet, and his books of verse are really gems. A Methodist function in Buffalo without Dr. Copeland will not seem right. Funeral services were held at Richmond Church, which he attended, and were conducted by Rev. Leon B. Randall, the district superintendent. Dr. Copeland is survived by his widow, two children, and several grandchildren. Genesee Conference will miss him.

* *

The districts of Genesee Conference have been busily engaged in their fall series of District Conferences. Each district had similar programs throughout a day, addressed by Dr. Harry Denman, executive secretary of the General Commission on Evangelism. The Conference Commission on Evangelism, headed by Rev. Henry Irving Rasmus of Central Park Church, Buffalo, is planning a rather aggressive Conference-wide program which ought to bear some fruit by its inspiration and suggestions.

Each district has also been following the Board of Mission's outline of District Ministers' Seminars on the Madras Conference volumes. The Olean District met at Olean with Rev. John M. Pearson of the New York Conference as counselor. Hornell District held its get-together at Hornell, and Rochester District met at Albion for its two-day conference. Buffalo District's seminar was held at the Roycroft Inn, East Aurora. Rev. Marion J. Creeger of New York East Conference was the genial and helpful counselor of both Rochester and Buffalo District seminars.

* *

Bishop Charles Wesley Flint has been rendering considerable service in Rochester and vicinity since taking up his residence at The Normandie there. He preached to a large Masonic service held on the afternoon of November 3 at Monroe Avenue Methodist Church, and has participated in other civic and religious gatherings. His plan of being in different parts of the Area may keep alive the spirit, as well as the letter, of an itinerant general superintendency. He will be at Rochester until the first of March.

* *

Rev. James T. Haugh, who retired in 1939, is reported critically ill in California, where he had recently remarried.

* *

One of the traditions of Buffalo Methodism is the Epworth League Sunrise Service on Thanksgiving morning (New Time!). This year the young people of the district packed old Asbury-Delaware Church and Dr. Cortis E. Torrance, newly appointed minister of Plymouth Church, gave the address.

* *

Plymouth Church, Buffalo, has been observing its ninetieth birthday, in a recent elaborate program of celebration. Bishop E. L. Waldorf, a former pastor, and President H. J. Burgstahler of Ohio Wesleyan University, also a former pastor, were guest preachers.

* *

Churches throughout New York State are embarrassed by the religious education opportunity that has come upon them through the enactment of a new law granting released time. Throughout western New York, the Roman Catholics and the Lutherans were ready for the thousands of school children and youth, from the first grade to the seniors in high school, who have poured into their churches. The other Protestant churches of Buffalo are already taking some grades for religious instruction. Other western New York communities are waiting until the beginning of the second semester in January before they request released time. With all our talk about the potential possibilities of weekday instruction, we haven't done very much about it up to the present.

A few communities, like Lockport, have had weekday religious instruction on school time for many years. This fall the city of Lockport began the nineteenth year of weekday religious education, with 92 per cent of the school population attending a school at some church. Emmanuel Church is starting its fourteenth year of a Bible course in the high school department of its church school, for which the pupils receive regents' credit, following closely the State Syllabus. Until weekday religious instruction is put on some such basis, the program is bound to be haphazard and the efforts and results scattered.

* *

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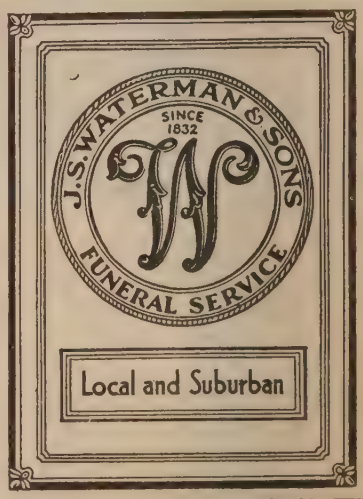

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INDIA SHALL BE LITERATE!

For half a century the Depressed Classes of India—especially the Sweepers, the Leather-workers, and other lowcaste and outcaste members of the Hindu social-religious system—have crowded into the Methodist and some other Christian churches in such vast numbers that it has been impossible to provide them proper teaching and nurturing. The vast number of baptized but untrained church members has proved a real barrier to the growth and progress of the Christian church, and has given India a low estimate of the Christian individual.

Today, as never before, there is a growing realization that the leaders of the churches must be trained for their tasks, and that the church members themselves must be made literate if they are to learn the Christian way of life. Institutes for the training of leaders, and a wide teaching of adults to read and write have been a result of this growing conviction.

Dr. Frank Laubach, former American missionary in the Philippines, has been the inspiration of the movement for adult literacy both within and without the church. Adapting methods which he found successful in teaching Filipinos to read and write, and with the aid of educational experts in both India and America, he has devised means and ways for teaching adults to read elementary characters and words, and in a short time to build up a vocabulary from which they will teach themselves still more complicated words, sentences, and readings. In a sense, it is an adaptation of some of the picture methods by which elementary school children in America are taught the beginning of reading: from pictures under which are written "cow" or "boy" or "cup" or "hand," they learn to identify and read those words, without the aid of pictures—and then move on to learn more difficult words or symbols and combinations of words.

Everywhere in India people are learning to read by the so-called "Laubach Method." One of the marvels of modern India is to see a score or more of men, late in the evening after their work in the fields, gathered in front of a mud house and, with the aid of a lantern light, learning to read words that are used in their everyday life. The teacher, more often than not, is a lad in his early teens, probably from a Christian school. Practically every higher school in India is preparing young people to go out into the villages and teach adults to read; and many boys from missionary and government schools are spending their evenings, their week-ends, and their holidays in helping make India a literate nation.

The Rev. William Dye, Methodist missionary in Meerut, India, who has been especially active in training leaders for the Christian villages, says: "To help in this needed process and program, we are emphasizing intensive institutes for village Christian workers and leaders—and this has already become one of the most promising features of our village work. It is carried on under the auspices of the Institute Committee of the United Provinces Christian Council (interdenominational). The teams and workers move from center to center, gathering together the Christian village lay leaders, and giving them an intensive training for a period of one week to ten days. . . .

"The first two days of such a gathering in Meerut were held largely as a retreat. In addition to the regular Christian services, there were devotional periods, a model service for a village, and some narratives of past revivals and some biographies were presented. The model village service was conducted exactly as we desire it done in the village, emphasis being placed on seating in an orderly manner, reverent participation, and cleanliness. The way in which all participated in the services was very encouraging."

A number of teams in various sections of India are holding such training conferences week by week for the leaders of the churches and the villages.

When the Indian church becomes a literate church . . . when the leaders of the church are trained for their service . . . what strides Christianity will make in changing the life and thought of this nation of 350,000,000 people!

Board of Missions and Church Extension
of The Methodist Church
150 Fifth Ave., New York, N. Y.

Christian village leaders in India

Woman's Status in Protestant Churches

(Continued from page 1206)

holy cook? Be it far from me to suggest that open-faced pies at a church supper do not comfort the soul. But what if you can't make good pie-crust? Lots of business and professional women can't, these days. Not because it isn't important, but because it isn't their job. They can run a business deal. Or argue a case in court. Or sell a story to a magazine with a million or so readers. Isn't the church a little afraid it will lose these women too, as well as the business men, unless it offers them the challenge of a job that meets their talents?

As a matter of fact, the Federal Council questionnaires show that this is exactly what is happening.

"Over and over again one hears from women leaders, 'We are losing our younger trained women.' A Congregationalist comments: 'So many of our younger women are active and interested in P. T. A. and clubs and do a fine job, while their interest in the church is lukewarm. . . .' Another woman, a Disciple, writes similarly: "We are failing to enlist the interest of our finest young women. . . . The world has claimed the brains of our brilliant women. The church was too slow."

How can we expect anything less when we say to her, "If you're not fitted to teach in the Sunday school or to wash dishes, we have no job for you"?

"The need for joint planning of church work so that both men and women may understand the needs of the church as a whole" seems almost too obvious to mention. There is probably not a church member reading this digest who cannot think of some organization in his or her own church which is more interested in its own program—its fair, its play, or its selling of neckties to get cash for the carpet in the ladies' parlor—than it is in the general Sunday morning worship service. We must find a way to make our whole congregation church-minded instead of organization-minded. As Harriet Harmon Dexter, editor of the *Church Woman*, asks, is a church "a group of organizations with separate programs, budgets, membership lists, or is it a fellowship of Christians?"

Is there any better way to integrate our church efforts than to put both men and women on all our boards?

Fortunately, the new set-up of The Methodist Church recognizes this need for working shoulder to shoulder. Our Board of Missions and Church Extension is equally divided between men and women, except that the bishops are members too. The Board of Hospitals and Homes has 24 members—6 bishops, 6 ministers, and 12 laymen, half of whom must be women. Half of the members-at-large of the Board of Temperance must be women. The constitution of the Board of Education sets the record by providing only that "care shall be taken to elect *men and women who are qualified by experience, . . . training and interest. . . .*"

We seem to be stepping along in our great central church. Maybe, sometime, we shall even give our women ministers jobs. But is this advance to be reflected in the local church? Are we going to give our competent women the challenge of a worthwhile job to hold them, as well as our competent men?

"This is a problem which calls for earnest consideration on the part of all groups within the churches—ministers, men and

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vomen, alike," concludes the Federal Coun-il of Churches report.

"Amen," say I. And a silent prayer night not be amiss that we may not tarry oo long before we catch a glimpse of that eavenly vision where there shall be neither nen nor women, as such, but only eternal ouls worshiping before the Great White Throne.

Hospital Board Organized

The Board of Hospitals and Homes, Bishop Charles W. Flint, convener, was rganized at the Deshler-Wallick Hotel, Columbus, Ohio, on December 2. Twenty-ne of the twenty-four members were pres-nt.

Officers elected were: president, Bishop Raymond J. Wade; vice-presidents, Bishop Charles W. Flint and A. Frank Smith; re-ording secretary, Guy M. Hanner; treasurer, O. J. Carder.

The board specifically recorded its inten-ion of reestablishing at the earliest possible ate a full-time salaried executive secretary-hip, but in view of the immediate finan-ial difficulties, from which it hopes for re-ef during the year, voted to set up for the present an administrative committee, which will care for the work of the executive department. The members of this committee are: J. G. Benson, chairman; Bishop Wade, O. J. Carder, and Miss Frances Knight. The chairman of the committee will represent the board in the Secretarial Council.

Extended consideration was given to the problems connected with the hospital and sanatorium at Colorado Springs, and to the finance committee was finally referred the matter of carrying out the plans suggested.

Committees were named as follows:

Executive—The officers, J. G. Benson, Dr. A. G. Odell, Miss Frances Knight, Ernest F. Harold, Henry Hedden, and Robert A. Nettleton.

Finance and Sanatorium—Bishop Wade, O. J. Carder, G. M. Hanner, J. G. Benson, R. A. Nettleton, and Mrs. W. W. Fondren.

Personnel—C. C. Marshall, Miss Frances Knight, J. A. Smith.

Publicity—J. G. Benson, H. T. Johnson, Mrs. Byron H. Wilson, A. J. Mitchell, and Bishop A. P. Shaw.

Survey and Standards—Henry Hedden, J. G. Benson, C. C. Marshall, and E. F. Harold.

Architecture—Bishop Bruce R. Baxter, S. L. Brown, and Mrs. E. H. Hobbs.

Homes and Child Welfare—Bishop A. Frank Smith, H. T. Johnson, Miss Frances Knight, and Mrs. W. W. Fondren.

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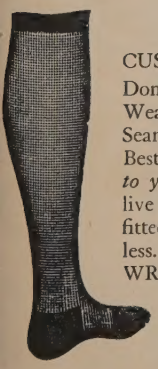

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Church Register

HERALD CALENDAR

Central Conference of Southern Asia, Delhi, India, December 28
Conference on Ministerial Training, Evanston, Ill., December 31-January 3
Universal Week of Prayer, January 5-12
Race Relations Sunday, February 9
Central Conference of Eastern Asia, April 2

NOTICE—President Daniel L. Marsh of Boston University reports that he has received word from several Methodist ministers in different parts of the country that they have been solicited for help by a man who generally gives his name as Ralph W. Howard, and who variously professes to be a graduate or a student of Boston University or a friend of its president, and who is always allegedly asking for help to get to Boston. President Marsh reports that this man has no connection at all with Boston University and that he has no knowledge of him personally.

BOOKS JUST RECEIVED

★

THE NEW TESTAMENT. According to the Eastern Text. Translated from Original Aramaic Sources by George M. Lamsa. A. J. Holman Company: Philadelphia. Price, $3.

SOUTH OF THE MATTERHORN. A World War Romance in Italy. By Daniel Maurice Robins. Fleming H. Revell Company: New York. Price, $2.

LIFE HAS NO CEILING. A Romance of Changing China. By Frank T. Cartwright. Friendship Press: New York. Price, $1.

THE BIBLE. By Walter Russell Bowie. Hazen Books on Religion. The Edward W. Hazen Foundation, Inc. Distributed by Association Press, 347 Madison Avenue, New York. Price, 50 cents.

TOWARD CHRISTIAN-JEWISH UNDERSTANDING. By Donald M. Sterling. Council for Social Action, 289 Fourth Avenue, New York. Price, 15 cents.

THE SUPERNATURALNESS OF CHRIST. By Wilbur M. Smith. W. A. Wilde Company: Boston. Price, $1.50.

THE SPIRITUAL DIARY. A Day-by-Day Inspirational Guide. Edited by Bennie Caroline Hall. Jordan House: New York. Price, $1.75.

Miscellaneous Advertisements

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